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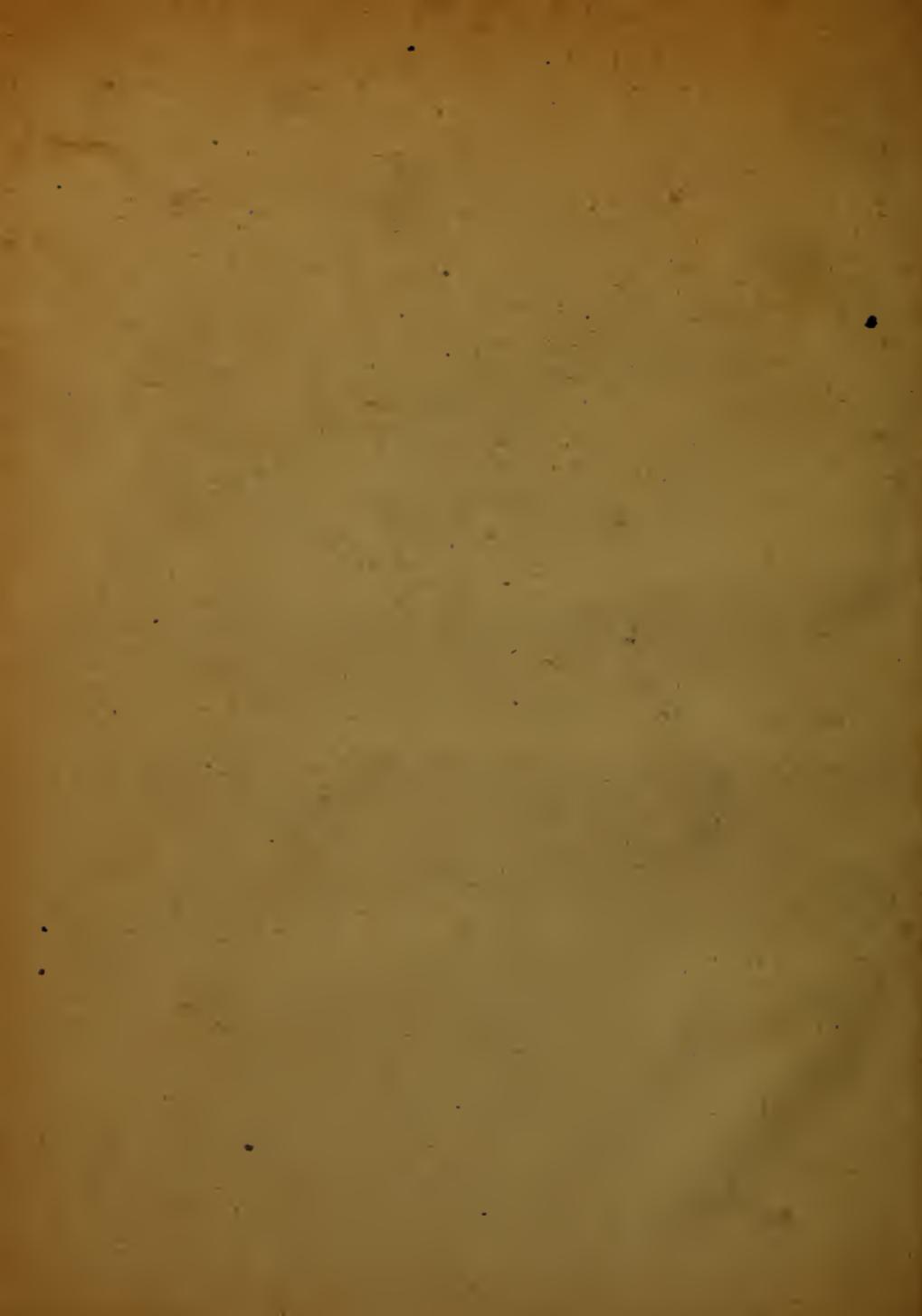
Division

SCB

Section

11169

Number



A CAVEAT FOR COLD CHRISTIANS.

IN
A SERMON PREACHED
BY MR. PAVL BAYNE, SOMTIMES
Minister of Gods Word at St. An-
drewes, in Cambridge.

WHEREIN THE COMMON DIS-
ease of Christians, with the remedie, is plain-
ly and excellently set downe for
all that will vse it.

Paul Baynes.

John 15.9.10.

*Continue ye in my loue. If ye keepe my Commandements, ye
shall abide in my loue.*



AT LONDON

Imprinted by Felix Kyngston, for Nathanael Newbery,
and are to be sold at his shop vnder St. Peters
Church in Cornhill, and in Popes-head
Alley, right against the signe of
the white horse. 1618.

LA PIAVAO
CANTO

PIRELLA D'ARCO
CANTO



TO THE WOR- SHIPFVLL, HIS SIN- GVLAR GOOD FRIEND, M^r.

ROBERT CLAVERING, Towne-
Clarke of Newcastle, all hap-
piness of a better life, and
this present.



Ir, considering the good accept-
tance that some former few
Sermons of that religiouly-
learned, and learnedly-religious
Diuine, Master Paul Bayne
haue had with the Church of
God, the ensuing Sermon lying
hitherto by me, I was (without
difficulty) induced to make it publike. For if I should
longer conceale it, what know I whether some body else,
who had not the like interest to it that my selfe haue,
might not preuent me in printing this, as well as they
hane done in publishing some other things of the like na-
ture? Moreover, looking into the carriage and frame
of this draught, I did not see how it could disparage any
of the rest, which are flowne abroad before it. Lastly, if
we will ponder the subject matter discoursed of in the fol-
lowing leavues, I will permit it to any indifferent wise-
hearted Christian Reader, who vieweth the estate of the

* Commoda
accommoda.

times, and waigheth aduisedly what singular vice raigneth; what especiall graces are ordinarily defectine among Professors, whether this Sermon vitereth not * profitable things, and profitable things in their season. For when (respected Sir) did the like wofull declining from the ancient ferauor of our first loue, so generally spread it selfe through all the quarters of our lland? He hath but halfe an eye, who looking vp and downe, beholdeth not, that euery little nothing in zealous forwardnesse of profession, seemeth (for the most part) very sufficient. We will neither diligently prouoke our selues to lively proceedings in the way of powerfull walking with God; neither will we patiently endure others to outstrip vs, ana to aspire unweariedly after the highest pitch of well doing. This leauing our first loue, this abatement of former light and heate in our Christian course, is proued in the ensuing Sermon, and reprooved. When was there so little minding and remembraunce whence we are (generally) not slidden, but (as it were) fallen headlong? When were there so few sincere and settled resolutions, to repente of the euill of relinquishing our first loue, a sinne wherein our land hath sinned, besides all its other sinnes? Alas, the sanctified employment of our memories, to consider whence we are fallen; shame and confusion of face working true re-pentance, that we are so fowlie fallen; are strange things unto vs! although onely the exercise of these graces can raise vs vp to true happinesse in this life, and in the next. That we may set vpon these sawing practises, wee are effectually called upon in the fore-named Sermon. So that (as I formerly said) it will (I perswade my selfe) proue both profitable and seasonable to the Christian Reader; who hath a discerning spirit, both what his owne wants are, and how, by this little booke, some pretty supply may be

be affoorded him for his recovering.

Thus much why the Sermon is published: a word or two (Worthy Sir) why, by a more especiall inscription, I haue dedicated it to your name. First (therefore) I was moued hereto with an earnest desire, to manifest further then ever yet I haue done, the entirenesse of my dearest affections toward you; who after our many yeeres comfortable louing and living together, of late haue been remoued from me into those Northerne parts. Not being therefore now able face to face to enjoy the wonted sweet intercourse of speech, and other friendlike offices, I longed (notwithstanding) to tell you, you were not so much out of mind, as out of sight. Secondly, I desired that the dedication might besit the person, remembraunce Senecaes counsell: * we must take heede wee send not superfluous + utique cane-
gifts, as to a woman or old man hunting weapons; or to a bimus, ne munere-
clowne, booke; or nesciis one following his studies, and ^{ra superflua} missamus: ut
learning. On the contrary, to send a booke to a scholer; or ^{feminae aut sensi} arma venatoria,
a Sermon, to an experienced professor, I cannot see but it ^{aut rusticō li-}
will hold good proportion. ^{bros, aut studiū ac literis dedita}
^{retia. Sen.de bend. i. cap. 15..}

Thus not doubting, but you will louingly receiue what
was louingly intended, I take my leaue; desiring that hee
who hath begun the good worke some yeeres agoe in you,
and hath made you graciously proceed hitherto; euen bee
(the mercifull and true God) wou'd perfectly accomplish
it, unto the day of Iesus Christ. London. 1618.

Yours in the surest bond,

EZ. Ch.



A CAVEAT FOR COLD CHRI- STIANS.

REVEL. 2. 4.5.

*N*everthelesse I haue somewhat against thee, because thou hast left thy first loue : remember therefore from whence thou art fallen , and repent, and doe thy first workes.



S a husband absent aduertiseth his wife by letter, of that which is behoouefull ; so it pleaseith our Sauiour Christ, absent in body, though present in spirit, to admonish his Spouse, and this Church in particular, by an Epistle

sent to her. In it we may obserue these three parts : Three parts in the Epistle.
first, the preface, containing the persons written unto, and writing ; the one wee endorse on the back-side of our letters ; the other we vse to subscribe after them. Secondly, the matter ; in which threc things are contained : first, because loue edifieth, he beares her witnesse of the things commendable in her ; that his rebuke, comming from loue, might be better 2. The matter, in which are three things.

1. The preface.

better digested. Secondly, in this 4. verse. he mentioneth that, for which he had a saying to her, that is to say, that she was fallen from her first loue, it was decayed in her. Thirdly, in the fifth and sixth verses hee prescribes a remedy : in setting downe which, he obserues this order: first, he sets downe a double practice which would restore her, *viz.* remembiring her fall and repenting. Secondly, because the medicine is bitter, and not easily taken; hee shewes her the great perill, the mortall hurt which will ensue, if this be neglected. Thirdly, hee encourageth his patient; shewing, that yet there was a good signe, that loue was not quite gone, though it was in some sort lessened and enfeebled, because she hated the workes of the Nicolaitans: Thus with a bitter potion, sending her a *manus Christi*; Christ folding vp (as it were) a pill in gold, that it might bee let downe the more pleasantly.

3. conclusion.

Hauing finished the matter, he comes to conclude: in which, first by a solemnne *O yes*, hee makes attention; and for a close, makes a most comfortable promise to such who should ouercome, outwrestling by repentance such temptation, as accompanies these declinings, *viz.* that they should haue further reuelation of Christ made in them, and further communion for the present by grace with him; and hereafter the blessed fruition of him in glory. The summe of these words to be handled is this: though many good things be found with thee, yet thy first loue is left; the flame of thy loue which reached to heauen, wasted all inordinate concupisence, and was fruitfull in good workes, this is funke downe and quenched; therefore aduise with thy selfe, and well consider

*The summe of
the words.*

sider how thou art fallen (as it were) from heauen to earth; iudge this thine owne iniquitie; turning from it, returne to God in the waies of righeteousnesse, bringing forth the same fruits of liuely loue, which heretofore haue been discerned in thee. Thus we may fitly come to the considerations, which may directly be deduced from these words for our further instruction.

First, that these Ephesians are chalenged to haue *Obseru.*
lefte their first loue, wee see what is the condition of *The disease.*
Christians; come to some good state, they are ready to decline; when now they haue made great proceeding in loue, they are ready to coole againe. *M. 51.7.711y plene, & lifting fit in &c p[er]t[inent] D. Kink[ing]in.*
Euen as it is in the body, when it is in the most excellent temperature, the durance thereof is not long; so it is in the soule also, when it is in the best taking, euen then it is subiect to alteration. So the Galathians, the Israelites; how soone did the one fall from the Gospell, and the other from their ioy in that God, which had deliuered them? Such is our frailty, and such are Sātans enterprises against vs. But for more full opening of this point, two *The first opened.*
things shall be vnfolded; first, what it is the true Christians fall from, when they leaue their loue: 2. whence it comes, y being so wel proceeded they decline. To the first let, that it is not the transitorie flashing, the sweetnesse, the delight, or gladnesse in heart which wee feele in our firsit loue. For this which comes not so much from the things of our peace, as from the nouelty of them; from this, that the light of them doth first shine vnto vs; this which by reason of such circumstance is in vs, may bee lost and left without sinne: the Angels loue, workes
B some-

somewhat in them touching the conuersion of a sinner, when now he is first conuerted, which constantly abides not with them: as for example, the ioy there mentioned, Luk. 15. Secondly, I say it was not that diuine quality of loue, which the spirit of God bringeth forth in regenerating of vs; for this could not bee lost, it being part of our new birth which abideth; according to that, Hee who is borne of God sinneth not, for the seede of God abideth him: and Cor. 1. 13, Loue faileth not; not onely because for the kind it abides in heauen, but because the selfe same in number, which by the spirit is brought forth in vs, shall neuer haue end; it being such a diuine fier, which no waters of temptation can quench and extinguish. It remaines then, that they are said to haue left their first loue, in regard that their outward works (which are as conspicuous fruits growing out of this tree of loue), in regard, I say, that these were decayed and impaired, they are said to haue left their first loue. These are all of them things subiect to alteration: though the diuine quality of Christ remaine with vs; the Scripture makes this, to be rooted in loue, a distinct thing from ha-*uing* loue. *Pau*l therefore asking in the third of the Ephesians, in behalfe of them, that they might bee rooted in loue, and so made able to apprehend more perfectly the loue of God to them in Christ, aimes at some singular degree of affection. For as plants are not (when presently set first) deeply rooted: so these diuine graces, faith, loue, &c, grow vp in vs to such a rooted firmenesse, and settlednesse, that wee are not easily moued and troubled in the practice of them. A man loues truly at first, yet lesse.

lesse groundedly. Whence it is, that little enticements allure him, and withdraw him into naps of spirituall forgetfulnesse; little snibs disinay him, and make him shrinke in; little things make him doubt of Gods loue to him; yea, of his owne perseuering in loue to God: but being better acquainted by experiance with the Lords fidelity, mercy, patience, &c, he takes rooting more and more in this holy affection. Now it is so, that the loue of these Ephesians began to hang more loose in them, then sometime it was wont. For looke as any thing that now stands, stedy may come to bee loosened, yet remaine the thing it was before, though not firme as before; so it is in loue: so ioynts that are loosened, yet remaine ioynts. Secondly, the operation, the feruent mouing of loue was growne remisse. For looke as in materiall fiers, the feruent heate may slake, and fier still abide; as in the body, the powers of hearing and seeing are safe(as in sleepe), though the exercise of them bee ceased and bound for a time: euен so our loue, which (like a fier) groweth further and further kindled in vs for a time, may be by some occasions abated, in regard of the feruor and heate, when yet the being of it is still continued. Thirdly, in regard of works, which the operation of their loue produced in their soules inwardly, and toward God and man outwardly, in this regard they were declined. In their soules, the light of the Lord did not discusse the clouds of selfe and earthly lustings, as it had done formerly; nor were their duties such now, as sometime they had been toward God and man. Looke as in the Sunne, the essentiall brightnes remaining the same,

Reason.

the effect neuertheleſſe of it in dispersing clouds, and in lightening the ayre is ſomtime diminished, ſomtime quite eclipsed: ſo here the diuine nature or light of loue remaining, yet the effect thereof in their ſoules, both in clearing them from earthly deſires, & falſe loues; as also in making them fruitfull in good duties, this effect of it was nothing for meaſure, ſuch as once might haue been obſerued in them. Now if you aske, whence it comes to paſſe, that a man having made good proceedings, ſhould decay in his loue, I anſwer: First, from a ſecret ſloth, which makes vs wearie of well doing. A dull Asses trot will not laſt long: ſuch wee are of our ſelues, there being a ſpirituall ſluggiſhneſſe hanging about our bones, which is ſtill ready to returne on vs. For this it is that the Scripture calleth on vs, Bee not ſlothfull, Hebr. 6. Secondly, the longer wee are occupied in any thing, the more wee are taken with a ſatiety of it. This we ſee prooves true euen in the delights of nature; no wonder then if Mayna grow no meate with vs, if heauenly things and courses ſeeme leſſe taſtfull, while they are continued; especially while we neglect to take paines with our hearts, that we may come to the thankful vnderſtanding of ſo great benefits; and on the other ſide, to the prudent obſeruation of our wants; whether wee looke at the inward frame of our ſoules, or at any dutie which we performe. Thirdly, we ſee that the more we goe to the perfection of any thing, the more difficulty we finde: now when wee come to meet with hardneſſe, there wee are ready (without ſtrength miniftrēd) to slack our endeauour, and thinke with the ſluggard, Better an handfull with caſe,

ease, then farre more with disquietnesse. Fourthly, the diuell, by sinnes of time and persons among whom we liue, much weakens our loue; through the abundance of iniquitie loue shall waxe cold. Sometime the example of others (like a backe-byas) drawing vs from the precisenesse of our care in some duties, in which wee endeauoured before to walke with God: otherwise the scoffing, and iniurious spightfulnesse of wicked ones, making vs afraid to shew our loue as we would and should with liberty beſeeming. Euen as a damp puts out a light: so this fog of ſin ſuffocates and ſmothers the lightſome blaze of loue, though it cannot quench it throughout in vs. Lastly, the diuell commonly faſtens vpon vs a ſpirituall ſecurity and fulneſſe, when we are ſomewhat proceeded (whereas wee ſhould forget what is paſſed); and being ſecure and full, we watch leſſe againſt ſuch things, as by little and lit‐tle quench the ſpirit in vs. Now ſeeing this is the condition of Christians in good estate, it muſt bee as a glaffe to vs, wherein we may behold our frailty. Did theſe, when now they were gone on farre in grace, did they then giue in and decline? though it be the ſtate of ſome onely, yet it muſt breed a holy terrour in vs all, making vs liſten to the counſell, Let him that stands, take heed leſt he fall. Especially, we muſt be carefull, because wee liue in the laſt times, wherein this cold fit growes a popular disease: the loue of many shall waxe cold through abundance of iniquity. Now as liuing where ſome bodily contagious diſease raigneth, we will looke to our felues more carefully: ſo we muſt proportionably bee circumſpect for our ſoules, that they bee not infected

by this common contagion. Some thinke that when we teach, that true loue, where it is once, there it is euer, and so of true grace; there is opened a window to security, and we make men warrants to liue as they list: but there is no such matter, while we teach that they may fall into such languishing sicknesses, as will make their conditions seeme a liuing death, rather then otherwise. Were the conditions of our bodies immortal, yet such, as on any mis-diet might contract painfull and fearfull sicknesses; should wee then haue cause to be secure, & cast away all care of dieting our selues? so it is in our soules; though this life of loue is eternall, yet it is subiect to such languishing maladies without the greater care taken, that none of vs in this respect can want a sufficient spurre to incite our diligence. I will deferre a further word of exhortation to the next instruction. Marke then as these tell away in their loue, so the Lord challenges them for it, as a thing much displeasing his Maiesty, and dangerous to their soules.

2. Obseru.

Obserue hence, that coldnesse and remisnesse in the courses of such as are religious, much offend God. God accurseth such as doe his worke slothfully, though he bid them sheath their swords in the blood of others: and the luke-warme Christian, that is neither hot nor cold, the Lords stomacke beares not. To lend the clearer light to the doctrine, we must first know what this sinfull remisnesse is: secondly, why it is so displeasing and harmefull. For the first, a man is not to thinke all that a remisse course(here challenged), which comes short of some more powerfull and fruitfull straine in his course of life, which he hath passed. For there are

are degrees of diligence, and the least well accepted with God. Even as an industrious husband hath some seasons, wherein his labour is double to that it is ordinarily, and yet his course is at no time idle: so a spirituall good husband, may (on occasions) be lifted to such powerfull endeauour, which he hath not continuing with him at all times, and yet be farre from this sinfull remisnesse. Secondly, it is not a remisse, feeble, weake walking, which proceedeth from a spirituall faintnesse in vs, being vnder many temptations; for even feeble and remisse actions in this season, are no small labour of our loue, and most acceptable to God; we must not goe all by quantity. A sicke man may shew more labour, and tire his feebled strength more, in doing that which in two houres might bee dispatched, then a sound man can shew in a whole dayes worke. For though the sound man doth more in quantity, yet he doth lesse in proportion then the sicke, so farre the sicke is from being idle. Even as the rich men that offered, though they gaue more in quantitie then the widow, yet she did more in proportion (if her ability be considered) then they all. It therefore not being a comparatiue remisnesse, which may be so termed, in regard of more extraordinary beſtirring our ſelues, nor yet a feeble remisnesse; what remaines, but that it ſhould bee ſuch a remisnesſe, as commeth from spirituall ſloth, cauſed in vs by luſts, which we haue in ſome degree entertained? For whē luſts do get the vpper hand ſo ouer vs, that we ſtrive not with them, but goe on in them, though they eat out the life and power which we felt in our courses, and make vs that we can be well enough, though we feele

feele not our communion with God in that measure we were wont ; this is euer ioyned with a sinfull falling from the loue in which we walked.

Reason.

Now the reason wherein this comes to be so offendisue, is taken from Gods coniugall loue, which makes him holily icalous of the loue of his people. VVhat doth a louing husband take so grieuously as the finding want of loue in his spouse ; as to spie the hart of her withdrawne, that it is not as it was heretofore toward him ? and it is harmfull to vs, by causynge sometime outward chastisement (as sloth inscholers & seruants, forceth correction from gouernors), by causing vncessantly a wasting of the life of grace in vs. For as fier not blowne, goes out ; so this loue, when we are growne cold and remisse, dies away, & fals into a dangerous swoune, which makes our states not a little frightfull.

Vse.

This then being a thing so displeasing and hurtfull, we must examine our selues how it is with vs, whether we haue not taken some spice of this cold. If wee would apply our consideration nationally, what doth the Atheisme, the meere brood of Arrianes, the swarming of Papists, the drunkennesse, uncleannes of these time proclaime, but that our loue is in some measure left ? But wee will straine this string no further, because it is the best for vs to weare our eyes at home ; if wee looke to our selues personally, shall we finde it otherwise ? Cannot wee many of vs take pleasure in the company of such, who care not how they prouoke our heauenly husband ? doe not we walke without feeling, feare of offending our God ? cannot we passe ouer our offences lightly, casting that at our heeles, which grieues

grieues his heart? cannot we slight ouer our duties, and put God off with such sorrie seruice, as if any thing were good enough for him? haue we not had sometime good purposes and endeauours, from which now we are fallen? If wee be priuie to these things, it is too sure, our first loue is exceedingly abated.

In the second place, we must awaken our hearts, and stirre them vp to this loue. Let vs thinke, Lord, should I offer this measure to an earthly husband, neuer to bee afraid after doing that, which I knew would displease him; to take delight insuch(I knew) neuer bare him good will; would it not make me blushe? how much lesse ought I to vse thy Maiesty so iniuriously? We brooke not, that loue should not grow in them toward vs, with whom we are married; why should our loue be lessened to thee? We would checke our selues in affording vnchaste fauours to men; what cause haue we to take vp our selues, that our affections giue such vnchaste kis- ses to these earthly delights; and dwell so in the imbrace of them, that they are indisposed, & wanting deuotion toward thy Maiesty? O let vs take words to our selues and blow this sparke, that it may flame vpward toward our God. If while our hearts are in the loue of some louely creature, we finde such sweetnesse; what a heauen should they feele, did they loue the Lord affectionately? in this loue there would be no lacke.

Againe, while we haue not some warmth of loue *ſe 1.* in our courses, nought we do is accepted. If I would giue my body to be burned, and wanted loue (saith the Apostle), it profited nothing. Euen as no office

is acceptable to a husband from a wife, when the loue of her heart is withdrawne and cooled. On the contrary, it should prouoke vs to renue our loue, because while this is lively in vs, God sees many faults, and sees them not: as in *David*, whom God counted after his heart, but in the matter of *Vriah*. It is plaine, that God did not looke at any infirmities, while his seruant (in this maine matter of spiritual loue) kept vpright with him. Looke as it is betweene husband and wife, while loue and fidelity are kept inviolable, little faults are not obserued and stood vpon so, as to make falling out betwixt them; so it is twixt God and his people: while this heate of loue is stirred vp in our courses, our soules shall be preserued in healthsome state, and grace encreased. For as that exercise, which doth stirre vp the naturall heate, if it be but *ad ruborem usque*, doth benefit the body, wasting (in some degree) the superfluities, which are ready to breed ensuing sicknesse: So not onely those eminent mouings of loue, wherein shee exceeds her selfe; but euery course which is with life and power of loue in any measure, encreaseth and stablisheth grace, and consumes the reliques of corruption in vs.

yse 3.

Finally, if nothing will moue vs to weane our affections, and set them more seruently on the Lord; but that we will goe on key-cold (in a manner) to God-ward: then the Lord will not faile to pay vs home with our owne coyne; and make these things breed vs smart, which wee haue most inordinately loued, to his great dishonour.

The remedy.

Thus hauing considered the disease, we come to the remedie, which stands in a double practice: the one

one preparatiue to the other ; the one of rememb
bring whence she was fallen; the other of repenting,
which is set forth by the fruit of it, *Repent and doe
thy first workes.* In the first we are to marke two
things ; first, the action commanded, *Remember.* Se
condly, the obiect of it, *whence thou art fallen.*

Whence wee obserue, with what our memories
are to be taken vp ; euен with our estates, and the
declinings of them.

For opening this doctrine, two things must be in
fisted on. First, we must open what remembrance is,
what it containeth within the compasse of it. Se
condly, what is to be remembred of vs. For the
first, as we see it is with man, hee hath some worke
without doores, vwhich he goes out to ; some he
doth, staying vwithin : so the mind doth some things
vwithin, some things it doth retired into it selfe,
keeping vwithin it selfe, and vworking onely on it
selfe ; as when it remembers or deliberates on any
matter. Nowv euery vworking of the mind, tends
either to this end, that vve may knovv better by
meanes of it ; or that vve might doe somthing that
is behouefull. Nowv this remembrance is a cer
taine operation of the soule vwithin it selfe, vvh~~ere~~
by vye thinke on things forgotten ; to the end vve
may be stirred vp to such consonable practise, as
the nature of the thing remembred requires. It
contains three things : first, an entring into our
selues ; vwhen a man returneth into his thoughts, no
longer vandering to and fro in these outward
things, in vwhich he had (after a sort) lost and for
gotten himselfe : For this is the beginning of that
remembrance which leades to repentence ; See

Deut. 30. 1. 1. King. 8.47. Secondly, a bethinking and calling things to mind so farre, as to know how things stand with vs. Thirdly, when we are bid remember, we are enjoyned to set our hearts on, keepe in mind, consider the state we are in, and consequencies of it, Psal. 50. 22, *Consider this ye that forget God.* Where consideration and forgetfullnesse are opposed. *I considered my wayes, and so repented.* Thus you see, what this duty of remembrance includes in it.

Now for the matter to be remembred, it is our estate, and the declining of it.

Reason 1.

For next to God, we are to haue our owne estates in mind; both what they were before grace, Eph. 2. for it doth make vs thankfull, diligent, humble: we must not, with the Priest, forget our old Clerk-ship; we must still carrie in mind our naturall estate, to the ends aboue named.

2 Secondly, we must remember our estates since grace; both in regard of our frailty and pronenessse to fall, though we stand through Gods protection and supportance: for this will make vs meeke to others, Galath. 6. 1, and watchfull ouer our selues. Secondly, in regard of our falles since we received grace; whether they be such, of which we hauing repented, find them already pardoned, Deut. 9. 7; or whether they be such falles, in which wee haue lien hitherto durtily, not awaking our selues to repentance. And this last, remembrance is required of these Ephesians, that they should remember and consider how much they were declined, though they little tooke it to heart. For this duty is needfull, that we may feele in our selues a spurre to repentance, in which the face is writhen awry so unseemly.

seemly. The sight of our naturall deformity in a glasse, stirs vp nature to inforce her selfe to remoue it : so here the looking wishly on our spirituall deformity, excites euē feeble grace to doe her vtmost endeauour for correcting it.

This which hath been spoken, serues to conuince *Vſe.* many, who liue neuer once returning to their harts, and considering their state in such wise, as might make them wise to saluation. Many goe like hooded haukes, neuer once thinking on that which hurts them, till their soules are ready to fly from their bodies, and their condition helpleſſe. For partly the soule (as it is said of the harlot, whose feet keepe not at home) the soule (I say) liues in the ſenes more then in it ſelſe: as an vnchauſt mans heart is more with his miftriffe, then at home with himſelfe: ſo our soules wedded inordinately to this fleſh, are more occupied about theſe ſenſible things, and dwell more in them then in themſelues. Againe, Satan is moſt malitious to hold vs chat (as it were), and keepe vs occupied till this time and tide of ſaluation be ouerſlipped: and finally, the exerciſe ſo little ſutes to an impenitent heart (for men that are bankrupts, what pleaſure take they in reuiiewing their bookeſ?), that almoſt none entring into himſelfe, calleſ to mind and fixedly holds his heart to thiſke on thiſes of thiſe naſure. Thiſ negleſt (like a flood-gate opened) letteth in all euill and impeſitency. What makes men ſweare, bowze, giue place to their luſts, goe on in hardneſſe of heart? iſ it not that they are ignorant, or that they haue an erroneous iudgement, as if theſe were lawfull, and repentaſce needleſſe? iſ it forgetting themſelues,

and neuer once considering what they doe, and how they goe on. Secondly, we must make conscience to exercise our remembrance about this subiect, euen what sweruings and declinings haue ouertaken vs. In our bodies and estates we will quickly marke what is amisse, and not easily forget it: If matter of wrong be done to vs, it stickes in memory, as if it were written in brasse: we are not weary of remembraunce earthly things, such is our estimation of them, and familiar acquaintance with them. Shal we onely be wanting to our selues in remembraunce here, when our saluation lieth vpon it? therefore as you will haue the latter end peace, so remember your wayes, sinnes, declinings; the more you remember them, the more God will forget them (proportionably to that, If we condigne our selues, God will not condigne vs), and we had need hold our hearts to the remembrance of them; they will not heare lightly on this side. Such is the loue in vs to our naturall good, and care to auoid sicknesse, pouerty; that we cannot so soone call to mind our defects and dangers, but that we apprehend them, and turne from them. But so auerse are we from our heavenly good, and carelesse of spirituall dangers; that when we speake of them againe and againe within our selues, the soule will hardly be moued to follow the one, or giue attendance to the other so, as to seeke the auoidance of them. Alas, if we will not now be brought to thinke of our daily slips, declinings, of the grieuous sinnes in which we goe on without repentance; if we will not, I say, God shall one day enlarge our memories, that they shall apprehend all our sinnes: yea this hardnesse of heart, which

which would not let them repent, when exhorted; and that in such sort, that the remorse and after-thought of them shall be as a worme that neuer dies. He who doth most willingly forget his sinnes here, shall remember them there, most fully and painfully hereafter.

To proceed to the second practice, *Remember whence thou art fallen, and repent.* First marke, vpon the declinings of grace he bids them repent; teaching, that the least declinings of grace in our selues and others, is a cause of repentance.

The falles of others we must repent of, lest we *Reason.* make them ours, & inwrap our selues in their iudgements. We are members of the same body with them; and therefore what we doe in our owne, we must in some proportion doe in their sinnes also. When the health of body declined in *Davids* counterfeit friends, he humbled himselfe in fasting, *Psal. 35.* And when one Corinthian being incestuous, was not cast forth, Saint *Paul* prouoketh them all to repentance. Now in our owne declinings we must take them betimes, lest that which is halting turne quite aside. If a forren enemie inuade vs, wee stay not till he come to our gates, but meet him and hold him play betimes. If a bodily disease breed on vs, we loue to looke forth quickly. Thus it should be, when sin (an enemy, yea a sicknesse to the soule) doth so much as make entrance into vs. And this is sure, that often smallest declinings are not a little dangerous. It is seene in nature, that the most temperate distemper (such as at first is in an he&tick feuer) as it is not easily found, so it is hardly cured. Thus in our soules declinings, which wee see not to be

be so outragious, but that we are well enough for all them, these often proue most perillous.

Againe, this must moue vs betime to deale with our selues in sinne ; for the beginning of it (as Salomon saith of strife) is like the opening of waters ; little though it seeme at first, yet it will swell and rise till we be ouerflowne with it.

This therefore must checke vs, who neither repent for the declining of the people in the land, nor the decay of grace in our selues. The truth is, that looke as in sweeping a kennell, the further it is driven down, the more filth abounds ; so the lower ages with vs, are as sinkes receiuing all the defilements of former times, and our iniquities are more encreased. Now if by repentance we put it not from vs, we make our selues little better then actors in present transgressions, by consenting to them. And for our owne particulars, wee are many of vs to be blamed, who like foolish persons let our sores putrifie, rather then open them, and endure their dressing more timely. Many of vs (who till sharpe fits force vs forth) will not seeke out against our diseases. Thus ease slayeth the foolish. But let vs be wise ; let vs not thinke all well, while we can hold vp our head, and feele not the painfull pangs of conscience. The child is bred, before the pangs of trauell come ; so the sin, it may be, hath laine a long time in vs, which if wee in time deale not with, will one day fill vs with remediless sorrowes. A good husband mends a gutter, if a tile be fallen, he supplieth another ; he keepes all winde and water-tite : in like sort must we in these soules of ours, which are houses to God his spirit, we shall else bring all vpon our heads. And thus much

much for this doctrine, which in the coherence may
be obserued.

The matter it selfe, or second exercise prescribed
is repentance, set downe by the effect of it, *doe thy
first workes*. Now that against this sicke state he pre-
scribes this remedie, *Repent*; we see what expels and
heales all such matters in the soule, *viz.* repentance.
This will helpe euery malady: were a man sicke of
the consumption of his lungs, there were small hope,
it is *mors lenta*, but *certa*; well, languishing Ephesus
euен in a soule-consumption is restored by repen-
tance. We see in nature euery part hath a faculty of
expelling what is noxious and harmfull: the lungs
haue their cough; the braine his sneezing, and o-
ther excretions; the stomacke will turne it selfe
topsic turuie, but it will bring vp (by vomit) that
which offends. Not to prosecute this, in stead of all
these, and such like, the soule of man in this condi-
tion wherein it contracts corruption, hath this fa-
culty of repentance put into it, whereby it empties
it selfe of all that which is offensive. But for the fur-
ther edifying you in this point, I will open two
things: first, in what this practice stands: secondly,
how we may excite repentance. The act of repen-
tance is a certaine determination, which the vnder-
standing makes and propounds. Secondly, in the
turning away of the will from that sinne it lay in;
as now hauing it in abomination. Thirdly, in cer-
taine affections and actions, which the will (now
changed) excites in vs. For first, in repentance, the
mind apprehends, and determinately sets downe
thus much, that we lie in a fearfull estate, guilty of
griuous sinne; the vnderstanding speakes these
D things

things within vs: O we haue done foolishly, what is it we haue done? we are worthy to be cut off; we haue sinned, done wickedly, peruersly, Dan.9. Ezech. 20. Icr.6.8. 1 King.8. Now while the vnderstanding speakes this in the soule, the will perceiuing by her vnderstanding, in what euill shee hath lien, turnes it selfe away, nilling and hauing in abomination the sinne it liued in. What haue I to doe with Idols (saith repenting Ephraim), Hos.14? For looke as in the body, not the presence of sicke matter, but the stirring of it; so that nature begins to feele the malignancie of it; this stirring is that which makes nature to fight with it, and drieue it forth: so not the presence of sinne, but when the sense of it is conueyed, by this the vnderstanding speakes, then the soules endeauour of turning it away is excited. Thirdly the will thus abhorring it, causeth certaine affections to arise; as grieve, indignation, reuenge, shamefastnesse, 2.Cor.7. Hebr. 12. 28. Yea it commands certaine outward actions; confession, humbling our selues in fasting; some, as signes and testimonies; some, as meanes also further helping it. For as after a medecine taken, Physitians prescribe fasting, sixe or eight houres more or lesse, as the nature of things require; and that to this end, that the medecine may more effectually grapple with the matter to be expelled, hauing no auocament: so here we restraine meates, and all delights for a season, that the flesh may be more fully wrought vpon by the Spirit; while the worke of the soule, by these carnall auocaments is nothing hindred. Now for exciting, if hauing set before vs our sinne, we feele not our hearts penitently affected, then must we
think.

thinke how it is with vs in outward euils, and take words to our selues, saying; Lord, if I see any danger towards my body or estate, sorrow will come before I send for it. In default but of complement with man, I can be ashamed quickly: what Atheisme and hardnesse of heart is this, that I can thinke of my sinnes against thee, indangering my soule, and that without grieve or blushing?

Thus hauing made this discouerie of the hard-*Vſe.* hartednesse in vs, we must (conscious of our owne inability) looke to Christ, who giueth repentance and pardon of sinne; who takes away the heart of stone, giuing vs hearts tender and fleshie. If yet it rise not to our desire, we need not feare, this is the seed which will grow vp to that we wish, in due time. This then being thus, that repentance is so soueraigne a medecine for all diseases of the soule; how shoulde we be inamoured with it? what good reason haue we to hold it in high esteeme? would not one account much of such a receit, as taken in any bodily sicknesse were present remedie?

Againe, it must moue vs to the conscientiable pra-*Vſe.* ctice here enioyned, seeing it is so beneficiale to the soule: what will we not endure for our bodies? the making them sicke with bitter potion, incision; yea, cutting off, if a member be putrified, searing them in diuers parts with hot irons: shall we goe thus farre for the good of the body, and refuse the practice of this exercise for the good of our soules? I may speake to thy impenitent breast, as Naamans seruants spake to him about the cure of his leprosie: *Father, if the Prophet had comanded thee a hard thing, wouldest thou not hauedore it? how much more seeing he*

be saith, Wash and be cleane. If God had commanede
thee a hard thing, wouldest thou not haue done it
to auoid damnation? How much more must thou
obey, when he saith, Be but grieued, and condemne
your sinnes your selues, I will not condemne you?

Vse.

Neither must they onely, who are priuie to greater sinnes (as more mortall sicknesses) repent them; but we also, seeing we all of vs, though wee haue no such dead sicknesses, yet we haue such corruptions as will breed vs bitternesse, if we auoide them not by repentance; if ye repent not, you shall perish, ye my discipiles. Men that are well, how would it goe with them, if neither by vrine, nor siege they should get easement of such superfluitie as is to be expelled? they would not long continue well. So it is, though we are well for grace shewed vs, yet our soule daily contracteth and harboureth such matter, which if we purge it not forth by renewed repentence, we may assure our selues it will turne to some fearfull soule-sickness. Let vs not be like such foolish ones, who goe on in some disease, rather then they will trouble the humour, and disease theinselues one day, let things goe on with them til they are curelesse. I know the diuell makes it seeme a painfull thing to leaue our delights, to disquiet our selues, and sit as Judges condemning our selues within our selues. A sluggard thinkes it intolerable to rise; yet when he is vp, he findes it not painfull: so here: But were it troublous, is it not better to put thy conscience out of office, by iudging thy selfe, then haue G O D and thy conscience condemne thee eternally? To conclude this point, doe we catch any fall bodily, but we will get

vp

vp againe, though we rise from hand to knee, and get vp but faintly? O let vs be wſe in the fals of our ſoules, take heede to get vp by repenteſce againe.

Thus much of the practice of repenteſce: now 6. Obſeru. for the effect, doe thy first workeſ, I obſerue, that ſinne by repenteſce remoued, our former abilities are reſtored. Euen as in nature, when the actions of any part are hurt by this or that ſicke matter hurting them; take but away the diſease, the part will doe that belongeth to it as ably as euer: ſo the ſoule once healed by repenteſce, puts forth the powers of it ſelſe as it did before: yea (as they ſay) a bone broken and well ſet againe, is stronger then euer it was; ſo Gods often mending the ſoule by repenteſce, exceeds the former making of it. This moſt bleſſed exercise of a broken ſpirit, who can declare the vertue of it? whether we looke at euils in the ſoule, or in the body and condition. It often healeſt ſoule-euils, ſo that there is no ſcar left in them of the wound receiuēd. Peter a preſumptuous man ſtill & upright in yet, &c, Peter ſo full of ſelfe-loue, ſo fearfull of death, that he denied his Lord and Maſter: when now God had touched him with repenteſce, mark dw cleere he roſe vp (as it were) from theſe euils. The night before he ſhould haue been martyred, he ſlept as ſoundly as if he had not been priuie to any ſuch matter: and when Christ asked him, Doest thou loue me more then theſe? Peter now had forgot his com- paſſions, Lord thou knoweſt I loue thee. So Dauid, when God had now enlightened his darkneſſe after the matter of Uriah, he felt ſuch ſpirituall strength, as if he could haue leaped ouera wall, or broken through

an armie. True it is that somtime when repentance is not in the more through degree, but done by halues; then it is as in bodily diseases, which goe not cleane away, but leauue the party *neutrū convalescētia*, that is, not well, but onely somewhat mending, rather then fully restored. This it doth in regard of foule-diseases that are entred; but if wee feare their growing on vs, then this practice followed, is an excellent preseruatiue, preuenting their entrance.

Now for bodily and conditionall euils, this keeps them (vsed in kinde) that they befall vs not. *Achabs* counterfeit repentance obtained no lesse. Secondly, it makes vs grow out of them, if they haue seazed on vs. How did *Iob*, now humbling himselfe in dust and ashes, mount vp (as it were) with Eagles wings, aboue all his calamities ? If the sentence touching outward euils be irreuocable passed, yet so it asswages and sweetens these crosses, that wee haue peace in the middest of them, and feele not so much disturbance from them. As in *Moses*, who might not enter Canaan ; in *David*, whose child was to die, whose other calamities threatned, were to succeed.

Vſe.

This therefore may serue for a touch-stone to discerne, whether our repentance be right, or otherwise: if we haue soundly repented, wee shall finde it in our freedome from lusts, which sometime troubled vs in our abilities spirituall, and in the performance of our duties. Whenby our repentant humiliation we grow of vngodly, godly ; of intemperate, sober ; of vniust, iust ; of slothfull, feruent in good duties ; then we may assure our selues that our sinne by repentance is taken from vs. Should wee
fee

ſee who had been feeble, wasted, now hauing taken
physicke grow full of blood, fleshie, able to digest
any thing, ſtrong to labour; wee would not doubt
but that his diſease were fully remoued; but that his
medecine was right and effectuall: ſo is that repen-
tance right, and that man healed by it, to whom the
workeſ of grace are now returned: but if wee
haue not fruits which accompany repen-
tance, then is our turning to bee
ſuspected.

FINIS.

Errata.

Page 2. line 17. put out chriſt. p. 3. l. 26. for let., r. viz. p. 10. l. 12.
for meere, r. new.

